

**Publishing and Development in Melanesia,  
with Solomon Islands Examples**

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In 1910 two important works were founded at [Rua] Sura, the school for catechists and the printing office. . . . There was great difficulty in getting books printed [in Sydney] at such a great distance, in a language unknown to the printers. We wanted . . . to have a Catholic news sheet, with just enough elements, literary and scientific, to train our natives and gradually raise them from their state of ignorance. For this purpose we needed a printing press on the spot; we bought one; some of the young natives were taught how to set type and to work the machine and in January 1911 the first number of «Turupatu» (News) appeared.

L. M. Raucaz, *In the Savage South Solomons*

Third World nations are . . . dependent on the industrialized countries for the products of high technology, including books and other printed material.

Altbach, Arboleda & Gopinathan, *Publishing in the Third World*

In order to develop personally and for national development to proceed, access to written information is essential and literacy takes on a vital role in development, complementing the traditional means of relating information.

Lesley Moseley, *A Survey of Literacy and Language*

A number of people have argued in favor of the establishment of relatively small, independent publishing units in Melanesia as a way to contribute toward social and economic development (see, eg, Roberts 1960; Bryce 1982, 73; Moseley 1992, 1; Williams 1986, 13-14). Such units could assist with education and literacy by producing teaching materials in vernacular languages, Pidgin, and English; by offering a vehicle for local people to express themselves, via literary works and political commentary; by disseminating information, especially on cultural history, preservation, and survival; by supplementing other media such as radio,

telecommunications, television, and video; and by supplementing materials already available locally through government and church presses as well as imports from overseas. More important, through all of these avenues such presses could contribute not only to development, but also to a strengthening of personal, cultural, regional, and national identities, especially through commentary on government planning and policies.

Before elaborating these arguments further, some definitions and some lengthy background information on Melanesia, Solomon Islands, and publishing in both, are necessary. I shall then discuss the development goals of the Melanesian groups and some theories of development relevant to the Pacific Islands, before returning to the relationship of publishing to development and the niche for publishing in Melanesia.

### *Definitions*

As used in this paper, a number of words in common usage, but which have multiple meanings for individuals and the various sectors of society, must be defined.

*Development* is "the range of feasible choices associated with the process of guided change directed toward preferred goals" and must address "broad social, economic, environmental, political, and cultural" needs (Halapua 1993, 1-3).

*Publishing* is "the business or profession of the commercial production and issuance of literature [and] information" (Merriam-Webster 1993). Printed media, particularly books, are considered here and are not necessarily produced for commercial gain; tangential attention is given to newspapers, magazines, pamphlets, and similar ephemeral materials; other media such as television, video, electronic messages, recordings, and performance are beyond the

scope of this paper.

*Publishers* are engaged in publishing and may own or direct *presses*, as opposed to *printers*, who operate *printing presses*.

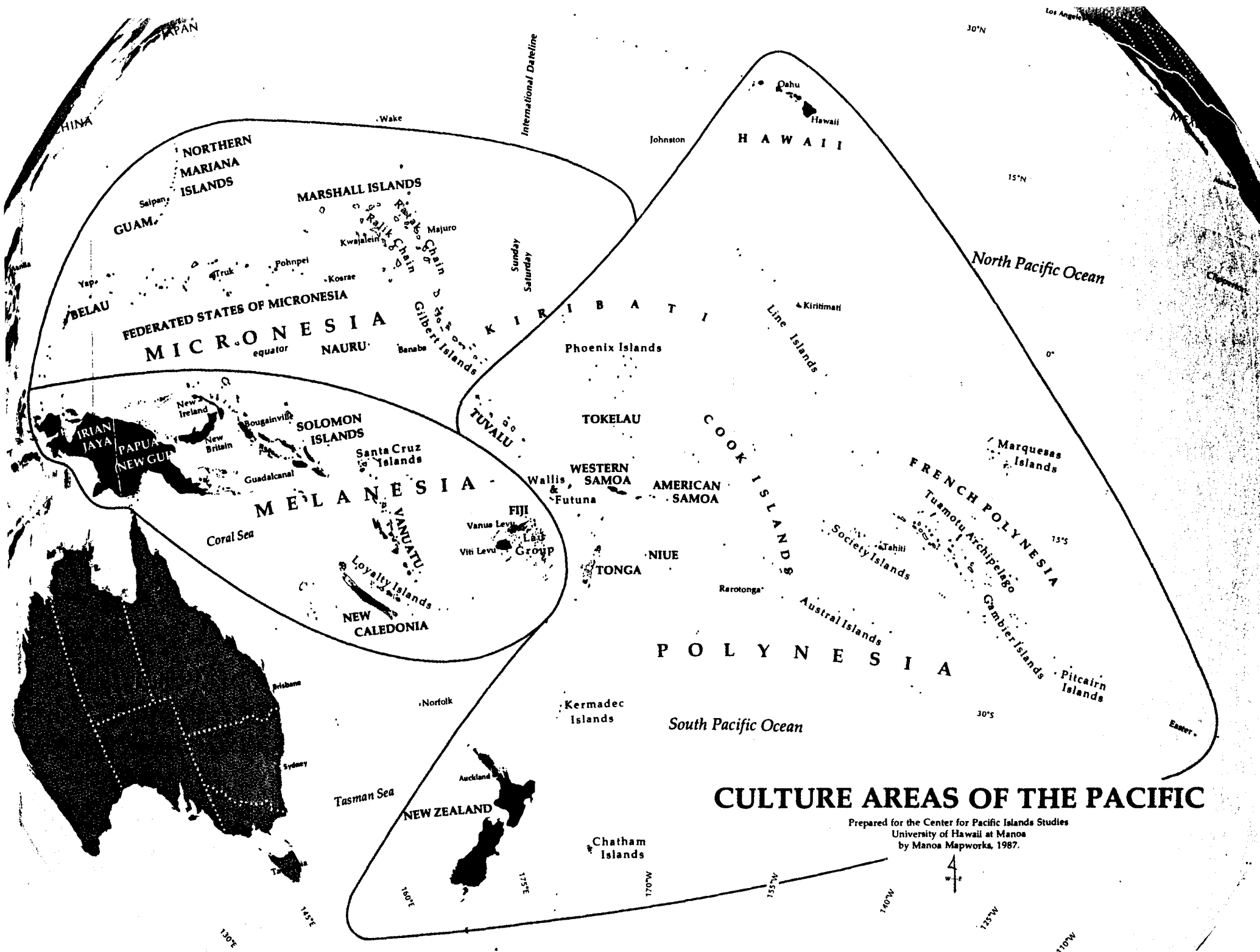
A *book* is a set of written or printed leaves bound together into a volume; it may be slim or substantial in terms of number of pages.

The *Pacific Islands* comprise the three culture areas of the Pacific Ocean: Melanesia, Micronesia, and Polynesia (map 1). Though part of Melanesia, Irian Jaya is excluded from this discussion because it is now a province of Indonesia and separate data are difficult to obtain.

#### *Background--Melanesia*

For the Pacific, the Melanesian island groups of Papua New Guinea, Solomon Islands, Vanuatu, New Caledonia, and Fiji possess relatively large land areas, greater mineral resources, and large populations, predominantly rural, that generally retain the ability to sustain themselves by subsistence agriculture (Table 1). Their populations comprise diverse ethnic and linguistic groups, separated from each other by difficult terrain or open sea.

Variants of Pidgin--a language that evolved on plantations in the nineteenth century and is derived from a Melanesian grammar with vocabulary from English, Melanesian, Polynesian, German, and other languages--are the lingua francas (Table 2). Missions generally came later than elsewhere in the Pacific as the various denominations moved westward across the ocean, and later northward from Australia and New Zealand. Missionaries were the first to introduce printing presses (Heyum 1982) and Islanders were quick to appreciate the value of the printed



word (Howe 1977, 125-127; Raucaz 1928, 98-100). Most Melanesian groups endured colonization attempts by more than one European power, whether Spain, Germany, France, Britain, or Australia, further complicating the language structure. In the early days, colonizing powers were for the most part concerned to develop plantation or mining economies and to impose taxes, in order to reduce or replace their administrative costs. Their efforts were directed at pacification, land acquisition, and supporting planters and traders rather than toward provision of health, education, and other social services.

World War Two, which began in the Pacific with the bombing of Pearl Harbor in 1941, caused major disruptions in all of the Melanesian groups, though only Papua New Guinea and Solomon Islands suffered fighting on their terrain; the impact of the war has continued to shape island lives to the present day. After the war, administrations that had previously left education and health services largely in the hands of the missions began to establish economic infrastructures, school systems, and health clinics in their territories. Roads and airfields constructed during the war were already in place, and quonset huts abandoned by the military provided space for new offices and enterprises. Islanders' questioning of administrative actions and policies intensified, as did their demand for imported goods and western education. These processes coincided, in the cases of Fiji, Solomon Islands, and Vanuatu, with Britain's aim to divest itself of colonies and divert expenditures to reconstruction at home, necessitating that Melanesians resume control of their own affairs. Although they saw independence as a logical future outcome, Fiji and Solomon Islands felt ill prepared to accept the responsibility at that time. All except New Caledonia, which remains a territory of France, gained independence between 1970 and 1980 (Table 1).

In the period leading to independence, as education services improved and universities opened in Papua New Guinea (1966) and Fiji (1968), writings of Islanders began to appear in newspapers, newsletters, small periodicals and books of poems, and in Papua New Guinea, poster poems. Often they were published with the assistance and encouragement of sympathetic expatriates.

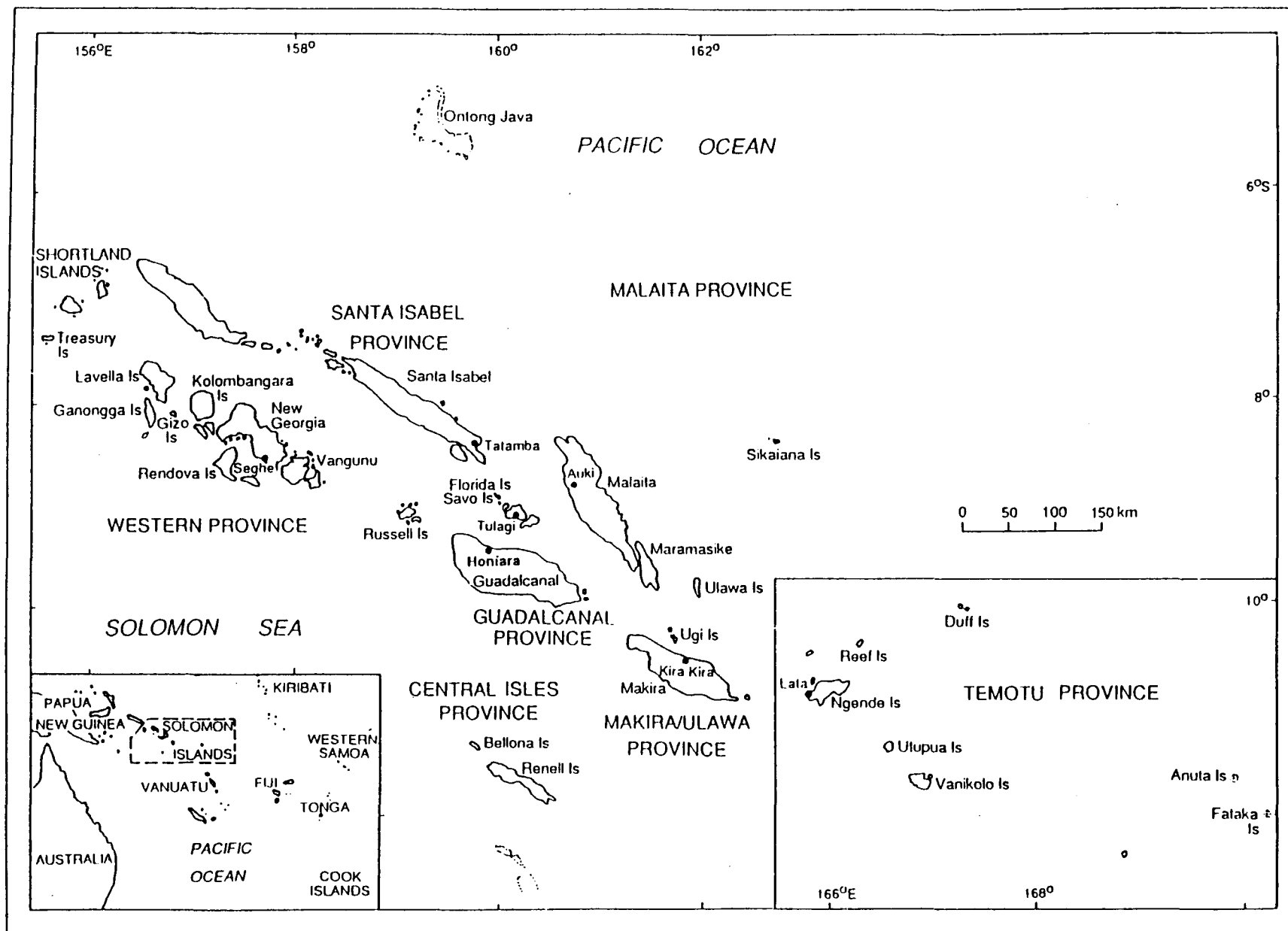
In terms of economic development, like most Pacific Island entities, the Melanesian islands today are grouped with the third world, which is characterized by generally low per capita income and standards of living, including poorly developed educational systems, and relatively low levels of literacy (Tables 3 & 4). Their economies have little industrial or technological capacity; depend on large inputs of foreign aid and remittances from abroad to sustain high levels of imported goods and services in relation to exports (mostly of unprocessed raw materials such as lumber and minerals; Table 5); largely unskilled or semi-skilled labor forces; and uncontrolled or poorly controlled exploitation of natural resources by ill-advised, uninformed, or corrupt governments in conjunction with multinational corporations whose driving force is economic gain regardless of environmental and social costs. In general Melanesian populations are highly youthful, have high infant mortality rates, lack well-developed (or accepted) family planning services, and are essentially rural dwellers (Table 6). Recent and increasing urbanization (often to one primate city) is accompanied by problems of overcrowding; urban violence; inadequate housing, water supplies, and sanitary systems; poor health conditions and services; and overconcentration of public services and utilities in the urban areas. All are subject to political unrest and tensions of one form or another (see Political Reviews in issue 2 of *The Contemporary Pacific* 1989-1993).



### *Background--Solomon Islands*

With an economy recently on the verge of bankruptcy (Wate 1993, 422) and a population estimated to be growing at 3.5 percent per year (Table 6), Solomon Islands exemplifies many of these conditions. Insignificant in world terms, it has the second largest land area and third largest population of the Pacific Islands and Melanesia. The population is spread unevenly over six large high islands and many smaller ones, extending from the Shortlands in the northwest to the Santa Cruz group and Polynesian outliers in the southeast (Table 7; Map 2). As well as Pijin and English, some sixty-five languages are spoken, including Melanesian languages of Austronesian and Papuan origin, the Polynesian languages of the outlying atolls, and Gilbertese by the I-Kiribati communities resettled by the British during the 1960s at White River on northwest Guadalcanal and at Titiana and Waghena in the Western Province.

The average population density of 12 per square kilometer (Table 1) is misleading here, as in some other parts of Melanesia, because the mountainous interiors of the large islands are generally thinly populated or empty, their people having moved to locations closer to the coast if not to small towns or the capital, Honiara. The urban population is concentrated overwhelmingly in Honiara, though smaller centers are found in the provinces (Table 7). Villagers continue to live in houses constructed of local materials such as leaf, bamboo, betelnut, and locally sawn timber; in Honiara the elite occupy houses on the ridges and by the sea that often were constructed for expatriates during the colonial period, while most visitors (other than tourists), lower-paid workers, and those hoping to obtain jobs live in squatter settlements in the surrounding hills, where subsistence gardens flourish. Even in Honiara the water supply is erratic and sometimes contaminated, while in many small villages



water still has to be carried from rivers or springs.

International air services and shipping link Honiara to the outside world, as does the regional organization Forum Fisheries Agency (FFA) located there. Until 1993 PACNEWS, a regional wire service available to most Pacific Island groups and funded by the German Friedrich Ebert Stiftung Foundation, was located in Honiara. Service is still available from its new headquarters in Vanuatu. The internal shipping services that connect the outer islands and south Guadalcanal to Honiara are subject to very heavy demand compounded by abrupt schedule changes, bad weather conditions, and long waits for replacement engine parts and repairs. In the rural areas, away from the provincial centers, walking and canoes (sometimes motorized) are more reliable, provided the weather is favorable. No main island yet has an encircling road, primarily because of the difficult terrain, although about half of Malaita is within easy reach of a road. Radio is the most efficient means of communication, whether by radiotelephone or service messages over the Solomon Islands Broadcasting Service, but reception may be blocked by high mountains, as on south Guadalcanal.

The mainstays of the economy are fishing and forestry, followed by copra; palm oil; coffee and cocoa; and shells, coral, and trochus. Local manufactures consist of foodstuffs, clothing, footwear, marine fiberglass products, and beer. Coffee and honey, produced and packaged locally, are relatively new export items. Major imports are machinery and transport equipment, manufactured goods, food, fuel, and miscellaneous manufactured goods. The growing deficit in the balance of payments, the lack of capital, the shortage of skilled labor, and the large proportion of government expenditures on civil service salaries are high on the list of economic concerns, as is the lack of employment opportunities for women.

In their efforts to attract capital, recent administrations have undertaken a policy of privatization of businesses that formerly were at least partly state owned. A fish-canning operation, controlled by the Japanese Taiyo Fishing Company, opened at Noro, Western Province, in 1989 and employs 400 women (UNICEF & GSI 1993, 57). The oldest hotel, the Mendaña, is now under Japanese ownership, while the prime land under the former government house was sold to Korean interests in 1991.

The political scene and government have been characterized since independence by frequent changes of party allegiance, few experienced politicians, and a lack of political will to implement clearly defined national goals and priorities, as well as overdependence on overseas consultants in decision making. More recently, the first indications of connections between multinational interests, political corruption, and commercial bribery have emerged (Hawai'i Public Radio 1993).

From the early colonial days until after World War Two, education in the Solomons was in the hands of the missionaries, who taught their adherents to read and write in the vernaculars, and trained some of them to operate printing presses (Raucaz 1928, 98-100). After the war, elementary schooling remained basically under the control of the various missions, until, in the push toward independence during the 1970s, the administration added that responsibility to its obligation for secondary schooling. As always, educators were beset by the limitations imposed by the environment, the poor transport and communication facilities, and the chronic lack of funds. Progress was minimal.

Since independence, successive administrations have continued to struggle against the same odds, often without a clear definition of the kind of education that would suit their

people, but with growing recognition that a western academic education is not appropriate for the majority of village dwellers. Levels of formal educational attainment throughout the country continue to be unimpressive, and those of women abysmal (Table 8); at each level of the education system, as many as half the students are lost through attrition.

The government is faced with the complex problems of creating jobs for the large numbers (mainly of young men) who migrate to Honiara and other provincial centers in search of work, and finding village alternatives that would strengthen the rural economy and reduce the pressures on Honiara's services. It must also strive to extend such economic infrastructure as exists to the provinces and rural areas. For these and similar tasks, educated, highly trained, and skilled workers are in great demand but short supply. Most of those entering Honiara are unskilled, minimally educated, illiterate in English and with limited capacity in Pijin, and can find only laboring or menial jobs, if any.

In the rural areas, primary schools may be as much as an hour's walk from the villages they serve. For the majority of pupils, attendance at high school demands living away from home, frequently on another island. The two main tertiary institutions, the Solomon Islands College of Higher Education (SICHE) and the Solomon Islands Centre of the University of the South Pacific (USP), are located at Honiara, while the coastal aquaculture centre of the International Centre for Living Aquatic Resources Management (ICLARM) is a short distance to the west, at Aruligho. The national training institutes of agriculture and forestry, located at Fote on Malaita and Poitete on Kolombangara respectively, were incorporated within SICHE in 1991.

Evidence that steps are being taken to change the highly selective opportunities for

formal education and vocational training, which tend to discriminate against women, is available in the national literacy survey undertaken in 1991 in response to "a desire to improve the rates of literacy and to address the language needs in a multilingual society." The objectives of the survey were "to determine usage of languages throughout Solomon Islands; to determine the attitudes to language throughout Solomon Islands; to determine literacy levels; to investigate relationships between literacy and language; and to identify a suitable location for a pilot literacy project" (Table 9; Moseley 1992, 1).

The first of the literacy report's thirty-five recommendations is that "Incentives should be given to the producers of written materials in vernaculars. Loan schemes for publishing books, assistance with book distribution and other practical assistance [are] important" (47). Other recommendations are that community activities that "promote a literate environment at village level should be encouraged"; that Pijin should be adopted as the national language and should be the primary medium of instruction; that primary education facilities should be expanded, with high priority given to quality; that equal numbers of girls and boys should be accepted into first-level classes; and that teacher training and conditions of service be improved (47-50).

The literacy report devotes a section to the educational attainment and literacy of women, who have always lagged behind men in these areas. It recommends a study of "the reasons for discrimination against girls in the formal [educational and economic] sector[s]," that "girls should be encouraged to proceed to higher levels of education," and that married women should be encouraged to return to teaching.

## PUBLISHING IN MELANESIA

In an oral society, reading is still not appreciated as a useful accomplishment; it is anti-social and useless. . . . Every effort has to be made to popularize books.

Kevin Walcot, "Perspectives on Publishing, Literacy, and Development"

Possibly the first Melanesian to be published was Clement Marau, whose *Story of a Melanesian Deacon* was translated from the Mota language and published in London in 1894. This slim, hardbound volume is an autobiographical sketch that tells how Marau left his home island of Meralava, in the Banks group, in 1869 and was taken to the mission at Norfolk Island. He subsequently traveled through the Solomon Islands as a mission preacher and wrote his story while awaiting ordination at Norfolk in 1890 (Marau 1894).

Publishing in Melanesia began when the missionaries brought presses and began printing religious texts in vernacular languages, as well as "laws and regulations and educational materials including arithmetic and geography" (Heyum 1982, 253; Chapman 1984, 6). The first such text was published in Fiji in 1839; in the Loyalty Islands in the early 1850s; (Chapman 1984, 6); and in Solomon Islands in 1911 (Raucaz 1928, 98). The early missionaries learned the vernacular languages, translated the Bible and prayer books, and printed and distributed them about the mission stations. The local populace were taught to read so that they could receive the message. In this way, the written word began to be important to Islanders, as a "storehouse of western knowledge" and as the key to the power and authority of westerners (eg, Howe 1977, 125-127). Education was seen as the key that would unlock these mysteries and give the Islanders access to equally impressive and satisfying knowledge and power in addition to the material wealth the missionaries were

perceived to enjoy. "From the 1860s onwards, there is every indication that books were desired for pleasure and information" (Howe 1977, 127).

In some groups, mission presses were soon followed by private and commercial presses, which produced newspapers, traders' and planters' association newsletters, and generally expressed "criticism of and opposition to the ruling government policies" (Heyum 1982, 253). Unlike the mission presses, these published in the language of the colonizer--English, French, or German--or even in Pidgin, more often than in the vernacular languages. In other groups, such publications were printed on mission, and sometimes government, presses, or, as in the Solomons, simply duplicated.

Government presses were established late in Melanesia and published, as elsewhere in the Pacific, "official gazettes, laws and statutes, debates and other publications of the legislative bodies, the annual reports of departments and offices, [and] statistics," as well as newspapers and bulletins (Heyum 1982, 255). Like the private presses, government presses mostly used the colonial languages, though items sometimes appeared in the vernacular as well. The government printery in Honiara was not established as such until 1963; until then important government documents like annual reports were printed in London or Hong Kong, and lesser ones such as district officers' newsletters were duplicated. Government and mission presses became dominant, while private presses flowered and faded, struggling with problems that were universal in the third world:

Publishers everywhere are affected by new printing technologies, the price of paper, trends in imports and exports of books, international copyright arrangements, and other factors. Third World publishers have special issues as well . . . . The vagaries of international markets--in paper, technology, and even tastes--affect them substantially,



and the . . . interrelationship between the book industry and educational systems is of special relevance. Publishing in the Third World is more often than not a fragile enterprise. The reasons for this vary, but generally it can be traced to benign neglect by government, the private sector, and the intellectual community.

(Altbach, Arboleda & Gopinathan 1985, 2-3)

The same authors' characterization of African publishing might have been written of Melanesia today:

Several African nations suffer from virtually all of the problems of Third World publishing: a multiplicity of local languages, few of which are well developed for publishing purposes; a lack of both the infrastructures and personnel for publishing; much illiteracy; a very limited market for books. (1985, 3)

In the Melanesian island groups, the market for books is further limited by the levels of educational attainment (Table 3); difficulties resulting from isolation, the fragmentation of land area, and the dispersion of potential purchasers; inadequate transportation services; lack of a written tradition; lack of government recognition; competition with other sectors of the economy for scarce resources, personnel, and funds; lack of modern equipment and facilities; the absence of adequate distribution systems; and, for materials in English, competition from external suppliers.

Renée Heyum noted the emergence of "a new group of publishers" with the establishment of universities in Fiji and Papua New Guinea, "followed by small presses whose publications are home-island oriented, like the Niugini press in Port Moresby, which published Prime Minister Somare's autobiography, or museum presses" (1982, 253).

Writing in 1984, Kevin Walcott noted that "while American publishers are busy

looking for the gap in the market, the problem in the Pacific is to find the market in the gap"-the Pacific Ocean itself. He then described the information gap (little is known about the Pacific in the rest of the world); the population gap (only two cities [Port Moresby and Suva] have populations large enough to guarantee newspaper print runs between twenty and thirty thousand); the expertise gap ("everyone has to be trained"); and the financial gap (most big companies are owned by transnational corporations that have numerous options outside publishing for a limited supply of investment dollars).

### *Word Publishing Company*

Until 1982, Word Publishing Company of Boroko, Papua New Guinea was mainly involved in publishing newspapers, but in that year they decided to venture into book production, in part because of "the appalling lack of materials in Papua New Guinea's schools" (Walcot 1984, 34). At the time, they had "a large newspaper press that was underutilized," a book editor who was also interested in marketing, two Roman Catholic priests, possibly two expatriate volunteer journalists, and at least four Papua New Guinea staff members, including a typist, a bookkeeper, a layout person, and a photographer. Their editorial team consisted of "one expatriate book editor and eventually two Papua New Guinean trainees and one marketing trainee" (Walcot 1984, 36). They also had funding from the German Konrad Adenauer Foundation and other foreign donors (Ron Crocombe, pers comm).

Word sought local authors and artists by means of a competition. Artists are commissioned and paid on completion and acceptance of artwork. Authors were convinced "to share the risks . . . in the interests of trying to build up a market as fast as possible. . . .

Authors are paid a flat fee for the first print run of 5,000. Only if there is a reprint do we offer them a royalty payment system." Since price was an important consideration, Word "aimed to produce books that could be sold to schools directly at wholesale prices of not much more than \$1 each, including air freight and postage direct to the school. It was an important marketing point to have one clearly marked price with no hidden extras for freight, packing, etc." (Walcot 1984, 35-36). In addition to simple readers, Word publishes high school and primary materials in social studies, and a series of small reference books, the first of which was a dictionary of parliamentary terms in both English and Tok Pisin.

Word also imports educational books and has negotiated better prices with a number of external publishers, using grants from external agencies such as the World Bank. They have identified a market with a need for their product, as well as potential donors to supply that market with purchasing power. Their example might be useful in other parts of Melanesia.

### *University Publishers*

Another group of publishers shares offices in the Institute of Pacific Studies (IPS) at the University of the South Pacific in Suva, Fiji. They include Mana Publications (which publishes the literary magazine *Mana* and other literary works for the South Pacific Creative Arts Society), the South Pacific Social Sciences Association, and the Institute of Pacific Studies itself. Sometimes these groups publish separately, sometimes jointly, and sometimes in conjunction with USP centers outside Fiji or funding agencies such as the Commonwealth Youth Programme. Typesetting and printing are contracted separately to Suva firms. By using

mainly volunteer labor for editing and proofreading, and in the early days frequently placing distribution in the hands of traveling academics, these publishers keep administrative costs, and prices, low. On the premise that profits should be reserved for future publications, they do not pay royalties to authors, even on reprints of their works. This policy has recently come under scrutiny with a view to possible changes.

Print runs are usually in the range of 1,000 to 2,000, and sometimes as high as 10,000. The first 250 copies are distributed free to senior educational institutions, all ministries of education, all national libraries, all heads of government in each University of the South Pacific country (now twelve), and all regional organizations. The current catalogue (1993) of the Institute of Pacific Studies lists approximately 200 titles that include novels, poems, and drama, social sciences, cultural heritage, and traditional stories. Bookstores in Auckland, Sydney, Cambridge, England, and Corvallis, Oregon, carry IPS titles, and the catalogue offers a 30 percent discount to schools, libraries, and bookshops. The highest price is \$15 and most are considerably lower.

#### *Other Publishers in Melanesia*

A selected list of Pacific Island publishers, excluding governments, listed nine publishers in Suva, including all those mentioned; two in New Caledonia--the South Pacific Commission and ORSTOM; six in Papua New Guinea, including Web Books, a division of Word; two in Solomon Islands--the Cultural Association of the Solomon Islands (now defunct) and the Diocese of Melanesia Press (now the Provincial Press); and none in Vanuatu (Tanaka 1984, 129, 130, 136).

Of the publishers in Fiji, other than those already mentioned, two were church based, and others published for the Fiji Arts Council, the Fiji Museum, the Indian community, and Fiji newspapers. In New Caledonia, the South Pacific Commission publishes information for distribution throughout its member countries. Today, in contrast to the 1950s and 1960s when its Literature Bureau flourished, it is very institutional, metropolitan, and not greatly supportive of local efforts and advancement, although Melanesian staff are employed in most aspects of its publishing operations. ORSTOM is the research arm of the French department of overseas territories. Other publishers include *l'Université française du Pacifique*, set up in 1987, and *l'Eglise Evangelique*. However, print shops open and fail with great frequency in Noumea, providing outlets for the private printing of magazines, political broadsheets, and similar materials.

Publishers in Papua New Guinea included the Graphic Arts Association, Waigani Arts Centre, the Summer Institute of Linguistics, and the former Institute of Applied Social and Economic Research (now the National Research Institute). Private publishers have received little official encouragement in Vanuatu, before or since independence (see, eg, Chapman 1986). Of two historical works published shortly before or just after independence, the first (Plant 1977) was published in Suva by the Institute of Pacific Studies and the South Pacific Social Sciences Association, and the second (MacClancy 1980) was published in Vila by the Vanuatu Cultural Centre as its publication number 1. Grace Molisa's first book of poems (1983) was published by Mana Publications and the South Pacific Creative Arts Society; her second was printed independently in Vila under the imprint Black Stone Publications (1987); and a third was published jointly by Black Stone Publications and the Vanuatu Centre of

USP, with financial assistance from the Australian government's South Pacific Cultures Fund.

#### SOLOMON ISLANDS PUBLISHING

In 1940, George Bogese, the first Solomon Island Native Medical Practitioner, published a brief article, "Notes on the Santa Cruz Group," in the *Native Medical Practitioner*, a journal published in Fiji (Laracy 1991, 69). Later, a more ambitious work, "Santa Isabel, Solomon Islands," was published in two parts in *Oceania* in 1948. It dealt, in Bogese's words, with "short history, clan totemism, sacrifices in altar, fables, tales, dances and songs, feasts and marriages, diseases and treatment of herbs and their methods, fishing house and canoe building, children's play and a tale of Mogo tribe (now extinct), Bugotu vocabulary in English, etc." (quoted in Laracy 1991, 70).

As early as the 1950s some independent publishing was occurring in the Solomons. The British Solomon Islands Society for the Advancement of Science and Industry published records of its transactions between 1950 and 1955, then lapsed (Russell 1972, iii).

In the late 1950s, the South Pacific Commission's Literature Bureau carefully planned and set up a Literature Production Training Centre in Honiara. "Its major purpose [was] to assist territories towards self-sufficiency in the preparation and production of printed matter designed specially for their own conditions" (Marriott 1960, 25). It opened in 1960, offering the first of three one-year courses in offset printing, each for twelve government-sponsored students from a total of ten Pacific Island groups, including seven Solomon Islanders (Marriott 1960). Among its objectives were "to demonstrate some of the methods found useful for encouraging and organizing the preparation, production and use of literature specially

designed to meet the precise requirements of individual territories" and "to train island peoples themselves in the necessary skills" (see Marriott 1960; 1961; 1962; Roberts 1960; 1961; *SPB* 1960a; 1960b).

Students learned about paper, using the guillotine, costing, and photographic techniques, as well as how to operate an offset press. When the Literature Production Training Centre closed, early in 1963, the air-conditioned building that had been specially constructed for it, and the equipment inside, became the Government Printery (*SPB* 1963).

In 1972 the Solomon Islands Museum Association, which was composed of both Islanders and expatriates, began publishing the *Journal of the Solomon Islands Museum Association*, and about the same time initiated a series of booklets titled *Custom Stories of the Solomon Islands* (Russell 1972, iii). Both series were edited at times by Solomon Islanders. By the late 1970s, however, both had lapsed.

Meanwhile, the *Kakamora Reporter* had enjoyed all-too-brief success. Looking back in 1983, Francis Bugotu described it as

a responsible monthly publication edited by Mr Henry Raraka and Mrs Ella Bugotu from February 1970 to July 1975. While its aim was to be topical, it nevertheless looked ahead in its scope and survey of ideas. In this way, I believe it played an important part in formulating political opinion in the years leading to independence. From a three-page foolscap newsheet, it developed into a popular periodical in the early 1970s, attracting a wide readership and even subscribers from overseas universities and educational institutions. By 1972-73 it was acclaimed by some as "the most effective indigenous and radical publication" available in the region; at times it was even referred to as an "intellectual magazine." It covered issues such as colonialism, culture and social change, language and religion, quality of education, identity and elitism, foreign relations, development economics and politics. (Bugotu

1983, 208)

Bugotu noted that *Kakamora Reporter* had "achieved its purpose of informing and involving the public in preparations for independence," but was concerned about the future--of devolution of power and decentralization of services to the provinces, of education, of *lius--* "people hanging around away from home, but unable to find jobs" (209). *Kakamora Reporter* was openly critical of government policies and "less-inclined-to-work" politicians; it became increasingly difficult for it to publish from about 1973 onward, and it was able to hang on only until 1975.

#### *Current Solomon Island Publishers*

Currently in Solomon Islands the two most visible presses are the Provincial Press, the publication arm of the Church of Melanesia, which produces a range of materials of religious and general interest, including books, for the church and the community at large; and the Government Printery, which publishes mainly government reports and parliamentary documents, but also does contract work for individuals, organizations, or businesses, including the two major newspapers, *Solomon Star* and *Solomons Voice*.

When I visited both in 1989, the Provincial Press seemed orderly and organized, with employees going quietly about their work. The Government Printery, on the other hand, was quiet to the point of somnolence; employees were not always at their desks, and some were gathered in a corner enjoying smalltalk, seemingly oblivious of nearby large stacks of partially complete printing projects. At both presses it was evident that sophisticated computer equipment was not always used to best advantage because the workers had not been properly



trained in its operation. Executives were helpful and informative and recognized needs for management training, and for the development of skills in editing, proofreading, and production and printing techniques.

In addition to several newspapers and provincial newsletters, at least three other organizations are publishing in the Solomons: Solomon Islands Development Trust (SIDT), the Solomon Islands Centre of the University of the South Pacific, and the Solomon Islands College of Higher Education (SICHE). Of the three, SIDT is closely oriented toward village or grass-roots development, and stresses the importance of literacy and education, as well as "wakabaot" or portable sawmills as an alternative to the clear felling favored by multinational corporations; simple solutions to sanitary and hygiene problems, such as concrete slab toilets; installation of piped water supplies to villages; health issues such as malaria and aids; and environmental issues such as pollution and overexploitation of forests and fisheries. All of these topics, and related ones, feature in its newsletter, *Link*, comics, and information booklets.

Of the two tertiary institutions, the USP Centre launched the academic journal 'O'O: *A Journal of Solomon Islands Studies*, in 1981. A surprising number of the topics covered in that first double issue (which is dated 1980) are relevant to this paper: the status of Pijin; reading ability; major issues in education; secondary school selection procedures; primary curriculum development; the National Library; women in development; book development in the western Pacific; and land, housing, and administration in Honiara. Leonard Kaitu'u reported that the seminar on book development, held in Sydney under UNESCO auspices, "called for urgent action at the regional and international level [and] urged governments to

give priority to book development in their educational and cultural programs" (1981, 129). It appears little progress has been made. The USP Centre did not produce another issue of 'O'O until 1988, but has continued to publish more or less regularly since then.

The center has also been instrumental in publishing Solomon Island writers of both fiction and nonfiction, at first through IPS in Suva, and more recently by contracting with local printers. Along with IPS and the South Pacific Creative Arts Society, it published the first Solomon Islands novel, *The Alternative* by John Saunana, in 1980. Saunana had been published earlier, with three poems in the Papua Pocket Poets series in 1971 and 1972. The first anthology of Solomon Islands poetry, *Some Modern Poetry from the Solomon Islands*, was published in 1975 by the South Pacific Creative Arts Society, and followed in 1977 by a second collection, *Twenty-four Poems of the Solomon Islands*, which was the first published in Solomon Islands. The first collection of poems by a Solomon Islands woman, Jolly Makini Sipolo's *Civilized Girl*, was published in 1981, also by the USP Centre (Maka'a and Oxenham 1985, 5-7).

The Solomon Islands College of Higher Education opened in 1959 as a teacher training college, and was organized in its present form in 1984 (SICHE 1993). It has always been concerned with teacher training, which remains its primary function, along with curriculum design, and has been active in publishing teacher training and teaching and curriculum materials. Since 1990, it has added a research component aimed at encouraging research by its faculty and publishing the results. At the suggestion of the USP Centre, it has recently formulated plans to assume primary responsibility for 'O'O in 1994 (Murray Chapman, pers comm).

Less readily accessible are the efforts of persons such as Barbara Riley, Cultural Affairs Officer in the Western Province, who wrote in 1990 of an appeal by her predecessor, Valerie Harrison, to university departments in the Pacific and Australia and New Zealand to encourage graduates to come and work in their area. Riley asks researchers to produce something of immediate and direct use to the local communities, and most comply willingly. Using tapes, they record stories in the local language and later translate them into English. The Cultural Affairs Office then publishes them, in both languages, with funds from CUSO and other agencies. In 1990, about seven books were in various stages of preparation, and the biggest problem was finding writers and transcribers--and people to proofread the vernacular texts (pers comm 13 July 1990; see, eg Roga 1989; Stubbs 1989).

In the 1970s, Norman Brothers opened a very good bookstore, but in the 1980s it reduced its proportion of books and increased that of other merchandise, until by the late 1980s few books were left. They are considering reopening a book division (Ron Crocombe, pers comm). During the 1980s, Solomon Islands boasted an excellent bookstore, Aruligo Book Centre, whose owner published occasional books of poetry and similar items. Unfortunately for the Solomons, the owner has since closed the bookstore and left the country. Three other bookstores have opened, but they appear to be more commercially oriented and so far have not engaged in publishing (Murray Chapman, pers comm). In Chinatown, Ann Kengalu, who has written and published three books, has a book section in her shell and craft shop.

## VEHICLES FOR EXPRESSION BY ISLANDERS

Until Islanders faced the prospect of independence, few saw a need to become involved in publishing material for themselves, using their own resources and expertise. But the stirrings of nationalism and the desire for freedom from external domination that characterized the period leading to independence, caused a number of thinkers to recognize that the ability to express their own opinions and aspirations and to disseminate them to an island audience was an integral part of achieving political maturity.

In this period, writings in English by Islanders were produced on whatever equipment was at hand, including duplicating machines (eg, *Kakamora Reporter*), or, like *Mana* from USP and *Bikmaus* from the University of Papua New Guinea, were printed commercially in Suva or Australia. Often the initiators had received secondary or higher education in a metropolitan country. Sometimes they were encouraged by sympathetic expatriates and university teachers such as Ulli Beier, Ron and Marjorie Crocombe, and Howard Van Trease, who arranged for practical matters such as editing and printing, or by clergy or priests of their respective religious denominations (the Diocese of Melanesia in the case of *Kakamora Reporter*).

In general, administrative responses were supportive in principle, but seldom were they able to follow through with funds. Such publications offered commentary on government policies--sometimes strident, sometimes subtle, sometimes humorous--in addition to literary efforts such as stories and poems. Some administrators--colonial before independence and indigenous after--perceived a threat to their authoritarian policies, but this was rarely an issue.

In 1986, I conducted a series of interviews with island writers who visited the

University of Hawai'i to participate in a seminar on Pacific Islands Literature to find out how they viewed their publishing experiences (see Chapman 1989, from which all interview material is derived). On the question of whether Islanders should publish in the islands or outside, Subramani stated:

I think most of the vernacular publishing will have to be done in the islands themselves, and the material in English, which has Pacific-wide interest, ought to be published by a regional press and the Institute of Pacific Studies may be one avenue . . . or Penguin or Australia. . . . IPS does things very quickly and very cheaply too. . . . Certain kinds of things that IPS publishes--monographs, brief autobiographical [sketches], and collaborative works--probably will not be published by other publishers. But . . . fictional works . . . would be better done abroad. [They] should have a wider market, wider circulation [and require a greater level of financial risk than Fiji publishers are currently able to underwrite] (1986)

Joseph Sukwianomb stated in 1986:

There are publishing companies in Australia and Singapore which are very hostile to young writers . . . . To get well published, . . . you want to have your name known first with Penguin or Heinemann before you dare to show your work, and this is very difficult--not just [in] Papua New Guinea, but especially [in] the Pacific Island developing world, where writing is becoming a new thing. . . .

Papua New Guinea has to establish a publishing house [whose work will be] to promote writers as well as to seek markets for sale of published work or even to [collaborate with] outside publishers. Right now we have academic publishing done [in the regional universities]. (Chapman 1989)

Maka'a and Oxenham summed up the situation as seen by writers in Solomon Islands in 1985:

Writers and writing in Solomon Islands languish in the shadow of the institutionalised social and economic dislocation called underdevelopment. State patronage, commercial publishing houses and an affluent book-buying public are well-nigh undreamt of. Beyond the capital, Honiara, there are no bookshops to speak of. While there is a tantalising oversupply of printers, publishers have in the past published books as a service against the odds of very small print runs, a very small market, and horrendous distribution difficulties. The existence of numerous vernacular languages (in which there is often a high rate of literacy) and Pijin, spoken more widely than probably any other single language, means that English, in which all writers write, is at best a second language for most people (if not a third). This further restricts the audience and cripples writers. Where English is a second language, a writer, or would-be writer, quite properly feels that he or she cannot express ideas as well as might be done in the vernacular. (Maka'a and Oxenham 1985, 12)

When I interviewed John Saunana in 1986, he said,

There are so many difficulties in the way of becoming a successful writer because . . . internal and external critics have to be satisfied before one can reach any audience. . . . *The Alternative* could only be a success in Solomon Islands with a film. At the moment the book is available in bookshops, but there are very few people who can read it or have time or interest to buy. If it were made into a film everybody else would want to see a film. (Chapman 1989)

Interestingly, the first dramatic film made in Solomon Islands was *This Man*, "a stirring treatment of the culture clash theme" by Francis Bugotu, who wrote the screen play in 1969. Maka'a and Oxenham call it "almost a prerequisite to reading Solomon Islands writing since" (1985, 9).

Several of the writers interviewed in 1986 expressed a need for good editorial skills.

Subramani recognized the need for "two kinds of help . . . the creative kind [and] the technical type." He mentioned that several of the faculty then at USP, including Albert Wendt, Marjorie Crocombe, and himself, "try to help as much as possible." William Ferea mentioned that a lot of editing is done by teachers at the University of Papua New Guinea, who are sometimes also journal editors. Joseph Sukwianomb felt that "it's time we began to edit" in Papua New Guinea and to train editors and other publishing professionals, perhaps with initial help from external organizations "to get us off the ground." John Saunana said, "If I find a good editor in Solomon Islands--one I would be comfortable with--I will consider whether to publish there or not. . . . We need some neutral outside [person] who can be flexible--care enough to look into your brain to see what you have in mind without imposing his own opinion."

#### DEVELOPMENT PLANS IN MELANESIA AND SOLOMON ISLANDS

Objectives of current or recent development plans<sup>1</sup> of Melanesian countries emphasize economic growth and financial stability and express the desire to promote self-reliance, national unity, national identity, and the preservation of cultures and values (FCPO 1985; PNGNPO 1983; SIMEP 1985; VNPSO 1992). All stress the need to develop job opportunities, foster entrepreneurship, and improve human capital and human resources development, and some directly address the issues of population growth, the increasingly youthful labor pool, and problems of unemployment. Education is of primary concern, as expressed in desires to improve access and quality, provide facilities, equipment, textbooks, and materials, and advance knowledge. The need for vocational training and technical and

managerial skills is recognized in answer to the quest for skilled labor.

Solomon Islands mentioned that its information service disseminates information for the government, but only Papua New Guinea listed the lack of literary skills among the objectives to be addressed. None mentioned publishing activity or considered the possibility of a role for publishing in education, literacy, or skills development. This postindependence lack of recognition of its potential contribution to development has, until recently, hampered nongovernmental efforts to establish and maintain publishing units to serve local needs. Units at the regional universities, the South Pacific Commission, and nongovernmental organizations like the Solomon Islands Development Trust (SIDT) are noteworthy exceptions, but depend heavily on metropolitan or interregional support. Publishing is occurring, if not the full range of activities found in more developed countries.

Having not yet achieved independence, New Caledonia's concerns, at least as expressed by the French administration, are somewhat different from those expressed elsewhere in Melanesia. Since the Matignon Accords were reached in 1988, the French have directed efforts at establishing a second "growth pole" away from Noumea, at Nepoui in the North Province. They have also sold some mining interests to Kanaks in that province, in an attempt to provide greater autonomy and the means to build capital reserves in the Kanak-controlled provinces.

At the fourth Pacific Islands Conference of Leaders (June 1993) a somewhat different set of concerns were expressed, perhaps influenced by the book *Pacific 2010: Challenging the Future*, edited by Rodney Cole (1993), in which the "doomsday scenario" of the implications of burgeoning Pacific populations is accepted. In addition to reiterating some of the earlier



goals, leaders were future oriented, stressing the need to balance population growth and economic expansion to achieve sustainable development, while accommodating both material progress and nonmaterial values. It remains to be seen whether or how far present policies favoring economic growth based on extractive industries and agriculture for export will be redirected to address these newer concerns.

#### DEVELOPMENT THEORIES FOR THE PACIFIC ISLANDS

Most theories of "development," though frequently concerned with third world countries, have not been applied successfully in the Pacific Islands because they assume large populations, conditions and resources of larger, if not continental magnitude, are oriented primarily toward *economic* development, are externally driven, and tend to set aside related social, cultural, and (until recently) environmental issues. Even in the larger island countries of Melanesia, their applicability is marginal. A full discussion of development theories is beyond the scope of this paper. Here, I look at some of the theories proposed in the last decade that have relevance to development in the Pacific Islands, and in the following section I shall discuss ways that publishing might be integrated with them.

In the preface to his review of 1988, Riddell argued that "geographical analysis in the third world must focus upon the actors who determine the ecological and locational relationships investigated," and elaborated four sets of forces that need to be understood:

the people of the area and their connections, through their cultural whole, with the ecosystem; . . .the state . . . which acts as a redistribution mechanism, causing artificial disparities among the peoples and regions of the country, primarily through taxing and spending; . . .the relationship of the state with the marginalized people of the third

world, [often described as] urban bias; . . .the effects of the international system, usually moderated through the state, on the people . . . and their resource base in the environment, [including] such factors as World Bank development projects, conditionalities of the International Monetary Fund, and foreign aid programmes. (Riddell 1988, 111)

Of the publications Riddell reviewed, only one (a study of the spread of measles) was concerned with the Pacific--perhaps yet another indicator of the marginalization of Pacific Island countries in the world system--though others addressed applicable themes, such as urbanization, ethnomedicine, the implications of gender differences, the politics of planning, and the effects of the global economy on marginalized peoples.

In contrast, the MIRAB model of Bertram and Watters (1985) focused on very small islands--the "micro-economies" of Cook Islands, Niue, Tokelau, Tuvalu, and Kiribati--and has some implications for the larger islands of Melanesia, as well as other groups in Micronesia and Polynesia. MIRAB economies are characterized by *migration* to towns and capital cities and on to metropolitan countries; *remittances* sent back by those employed away from home; *aid* from metropolitan countries and international aid agencies; and ever-burgeoning *bureaucracies*, subsidized by metropolitan powers and "divorced from local productive capacity," that have grown in response to increasing demand for social services and the need to mediate aid (Bertram & Watters 1986, 53). Resources flow through multinational networks of kin who operate in the international arena. Agricultural and resource-based production have declined as colonial export economies have been integrated with those of the metropolis and transformed to rent-based economies, "skewing the occupational structure towards bureaucracy

and non-agricultural activities" (Bertram & Watters 1986, 55).

In a discussion of "Sustainable Development," Bertram (1986) considered four models of development:

[a] modernization model [that would] create a capitalist economy, with the government and the village reduced to subsidiary roles if any; . . . [an] "informal-sector promoting" development process, with various types of subsidies channelled directly into the village economy with the aim of . . . attracting labor back into a vital, expanded village sector; . . . state capitalism [in which planners would favor] the expansion of the state sector to effect a socialist or social-democratic transformation of local society; . . . involution to subsistence [in which a] long-run target of self-sufficiency . . . would involve phasing out external budgetary support, cutting back the government sector, [and] driving down the real wage [to dampen population growth and assure cultural subsistence, shifting] local tastes away from imported goods and services [toward the local products of the village economy]. (818-819)

Bertram dismissed the last model as unrealistic and suggested that the second option "offers the greatest rewards for policymakers over the long run," while recognizing accompanying problems. He concluded that "the most likely outlook is a continuation of the existing system . . . with insurance provided by the realities of geopolitics [or] 'strategic denial' of the region to Soviet influence." He further concluded that "the sustainability of the migration/remittance linkages [and the] transnational family enterprises" that mediate them will continue to be "a feature of the . . . regional economy for at least the next generation, and probably beyond" (Bertram 1986, 821). He could not have foreseen the breakup of the Soviet Union or its implications for the Pacific Islands.

### *Current Assessments and Approaches*

The new conditions presented by the series of events in Europe have global consequences, from which the islands are not immune. The elimination of the need for strategic denial has led Pacific leaders to fear the diversion of aid from their countries to other parts of the world, especially those in crisis. The need for a rethinking of development strategies--and models--has become a pressing concern, not just among academics, but also among leaders and policymakers. In a different context, in the first of a three-part article focusing on the third world, Michael J. Watts has noted an "antidevelopment" trend that "unequivocally rejects development as degenerate and ecologically maladaptive; an empty dream" (1993, 258). Such statements reflect concern that "progress" has been slow and that development has failed to address the most pressing problems of the people affected.

A recent paper by John Connell, who has written extensively about the Pacific Islands, summarized definitions of development and discussed how island microstates throughout the world have responded to various development strategies, more often with negative than positive consequences (1991). He concluded that the notion that "there really is something that can be identified as development" is a mirage. . . . "Development may have occurred, but it has not been achieved" (279); concurred with Ward's characterization (1989) of the future of the Pacific Islands as "Earth's empty quarter"; and allowed that "the new island states in which identity, combined with isolation and strategic location, have shaped a new world where multifaceted dependence might be transformed into aid with dignity. But nowhere can it be transformed into development" (281).

From an Islander's perspective, Epeli Hau'ofa has written a provocative paper, "Our

Sea of Islands," in which he offered "a view of Oceania that is new and optimistic" (1993, 1). He noted a "world of difference between viewing the Pacific as 'islands in a far sea' and as 'a sea of islands.' The first emphasizes dry surfaces in a vast ocean far from the centers of power, [stressing] smallness and remoteness. The second is a more holistic perspective in which things are seen in the totality of their relationships" (7). The perpetrators of smallness have participated in "the belittlement of Oceania" and perpetuated the "neocolonial relationships of dependency that are being played out in the rarefied circles of national politicians, bureaucrats, diplomats, and assorted experts and academics. . . . Far beneath them . . . ordinary people are busily and independently redefining their world in accordance with their perceptions of their own interests and of where the future lies" (15). This perspective is consistent with an earlier work of Hau'ofa that is noteworthy for its hilarious depictions of development experts, academics, and others (1983).

Common themes in much of this recent literature include the notions that development is not being served by a concentration of expenditures to support commercial agriculture and extractive industries in order to balance ledgers and further economic growth with little regard for environmental consequences; that problems relating to increasing urbanization are not being addressed in any coherent fashion; that educational services are still woefully inadequate and are at the root of such problems as the lack of skilled labor, population control, and the gulf between officialdom and decision makers on the one hand and the ordinary people affected on the other.

*Perspectives from PIDP*

At the June 1993 meeting of the Pacific Islands Conference in Tahiti, Sitiveni Halapua, director of the Pacific Islands Development Program (PIDP) at the East-West Center in Honolulu, rejected conventional models of development as "fundamentally inadequate for addressing the broad social, economic, environmental, political, and cultural development needs confronting Pacific islanders today. . . . the present approach requires a fundamental rethinking and redirection." The new model "must be able to unify the *interdependent relationships* in *all* major areas of sustainable development and policy choices, not just the economic and environmental dimensions" (Halapua 1993, 1; emphasis in original).

Halapua proposed a "framework of interdependent dimensions for the pursuit of sustainable development in the Pacific societies," in which he defined *development* as "the range of feasible choices associated with the process of guided change directed toward preferred goals" and *sustainable* as conveying the notion of "stability and unbounded continuity in this process" (1993, 3). The "seven dimensions of investment in sustainable development in the Pacific islands" he outlined are: *economic growth, population, environment, technology, culture, government, and international relations*.<sup>2</sup> Each of these dimensions identifies its own (vertical) priorities and interacts (horizontally) with every other.

Other papers presented at the same conference, and also originating in the Pacific Islands Development Program, addressed related issues. Hooper and James (1993) considered the basic question of how economic development can be managed "in a way that also sustains the distinctive social institutions and the national cultural identities of Pacific island countries" (v). In a wide-ranging discussion that draws together and distills the essence of a number of

issues, they considered overlapping socioeconomic spheres of activity (traditional, government and political, and private sector), traditional economies, traditional leadership and land tenure, culture and development, and culture and self-generating economic growth. They concluded that for most Pacific countries "a range of options exists, and the knowledge needed to make an informed choice between them must be highly specific to the country concerned" (13). Their paper ended with an elaboration of five "important issues that need to be clarified," all of which "have important policy implications for both culture and development throughout the Pacific region":

"Can a clan be a business and also remain a clan?" . . . What lessons are to be learned from the diverse and vigorous activities in the informal economy? . . . Just how much can local land usage change and adapt . . . before the changes begin to affect the official tenure system? . . . Is there an ideal mix of traditional agricultural practices and commercial cropping that maintains effective linkages between them? . . . What options are there for the development of commercial enterprises using local resources that are owned by a traditional group . . . and operated by skilled members of the group? (13-14)

A third paper from PIDP, by visiting consultant Margaret Chung, focused on two broad population questions: "the relationship between population and the ecological carrying capacity of Pacific islands" and how "styles of development that are people-centered and committed to equity contribute in an important way to sustainable development" (Chung 1993, v). She argued, among other things, for "slowing population growth" and "improving human capital, by investing in education and health," and ended by describing new projects of regional institutions (PIDP, SPREP, SPC) that will help integrate population concerns with

development planning and policy, along with economic change, environmental management, formal education, and communication.

In the same series, Pollard and Qalo argued that "despite the extremely difficult arena for enterprise in the region and the inevitable business failures, . . . entrepreneurship is alive and well and . . . indigenous enterprise continues to succeed." Their paper focused on the role successful indigenous entrepreneurship and enterprises can play "in sustaining the overall development of Pacific societies" (1993, iv).

A fifth paper from PIDP, by McMaster and Pollard (1993), examined "the implications of sustainable development policy for public administration and the future role of the public sector" and reviewed "the main policy areas where government can play a major role in implementing economic policy measures to guide the economy toward sustainable development in both the public and private sectors" (iv). They argued that "the achievement of the goals of sustainable development would be significantly enhanced by the implementation of public sector reform measures to bring the operations of the public sector into alignment with the principles of sustainable development" (iv). "The adoption of an integrated approach to private sector development" would require governments "to put in place a set of microeconomic policy measures to simplify business regulation, encourage foreign investment, and support export development" (21). In conclusion they identified strategies to stimulate private sector development (22).

All the papers from PIDP reflect a concerted attempt to formulate a holistic approach to sustainable development, integrating the concerns of the people with those of officialdom and bureaucracy, and including the people in the decision-making process. Though more



concerned with cultural issues and questions about identity, and presented from a radically different perspective, Hau'ofa's ideas may be viewed as similarly oriented, provided that the *guidance* implicit in Halapua's definition of development originates with the people affected rather than from outsiders.

In the next section I use Halapua's model and definitions to show how publishing units might be integrated into the process of development in Pacific Island societies, with particular reference to Solomon Islands. I chose Halapua's model because of its holistic approach, which fits my own thinking on development questions and does not simply set aside the difficult social and cultural questions. I begin by looking at the *population* dimension, first examining it vertically to see where publishing might fit, then attempting to show how publishing units might complement the other six dimensions.

#### PUBLISHING AND DEVELOPMENT

Publishing has an important role in the Third World. Although it does not count for much in terms of gross national product, its importance to society outweighs its economic cost and benefit. The provision of books is crucial to education, to the development and maintenance of literacy, to the growth of a national culture, to the production and distribution of knowledge relevant to the nation, and to a sense of intellectual community. For a long time publishing was ignored by policy makers concerned mainly with the more immediate problems of socioeconomic development. Recently the importance of books has been increasingly recognized, and consequently the importance of publishing to educational and cultural policies.

(Altbach, Arboleda & Gopinathan 1985, 1-2)

A growing body of literature on publishing in the third world does not generally show

awareness of such activities in the Pacific Islands (eg, Altbach, Arboleda & Gopinathan 1985; IASP 1993; Montagnes 1989). Montagnes noted in the preface to *Editing and Publication: A Training Manual* that his publishing course has been offered in Papua New Guinea, but gave no further details (1991, xi). The well-established presses at the University of Papua New Guinea and the University of the South Pacific (in Fiji) receive little recognition outside Australia, New Zealand, and the Pacific Islands, which include Hawai'i. In statistical summaries, such as those of the United Nations and its organizations, Oceania includes Australia and New Zealand and presses in Hawai'i are included in tabulations for the United States.

No book-length examination of the development of publishing in the Pacific Islands has yet been written, although several sets of articles have been published in volumes 13 and 14 of the *Pacific Islands Communication Journal*, and volume 13 number 1 was reprinted in 1984 as *Publishing in the Pacific Islands*, edited by Jim Richstad and Miles M. Jackson. In 1992 Suzanna Layton published *The Contemporary Pacific Islands Press*, which provides an overview and tabulation of newspapers, magazines, and the like in the region. She has demonstrated that in this sector of publishing Solomon Islands has come a long way since 1982, when Maka'a and Oxenham stated:

With exceptions in the field of broadcasting (and newspapers . . .) Solomon Islands finds itself in the almost classic Third World situation of being a community in the broadest sense which is a receptacle for, and consumer of, media rather than a producer in its own right. (Maka'a and Oxenham 1985, 12)

In the region, attempts have been made for decades to link publishing with economic

development as a contributory factor, but they have largely remained unrecognized by those in power. Perhaps an exception will be the recent national literacy survey of Solomon Islands, which argues that "the principal function of language is communication" and that "language enables us to develop and maintain relationships" (Moseley 1992, 2).

In a society which is increasingly accepting of the power of the written word, the rural population can only fully express their identity, the root of their power, in the written vernacular. Increasing the power base of rural Solomon Islanders is an important consideration in solving the problem of rural-urban drift. It also plays a part in the establishment of sustainable, appropriate development. The importance of traditional values and practices can be maintained, in part, by recording traditional stories and practices in vernaculars. (Moseley 1992, 2)

The report's first recommendation is that "incentives should be given to the producers of written materials in vernaculars. Loan schemes for publishing books, assistance with book distribution and other practical assistance [are] important" (Moseley 1992, 2).

Halapua's framework for development might be used in Solomon Islands to support such statements, for he has proposed a matrix to relate each of the seven dimensions of development to each other (Table 10). At first glance, education, literacy, and communication do not feature in this matrix, and one might wonder at the notion that publishing may have a role to play in any of the seven categories. However, further consideration offers possibilities under *population*, *technology*, and *culture*, within which are listed such topics as *human resources quality*, *skills*, *knowledge*, *values and beliefs*, and *identity*. It is obvious that education, literacy, and communication are pertinent to all of these.

Within the *population* dimension, priorities identified by Halapua (4-6) include *growth*, *mobility*, and *human resources quality*. In Solomon Islands, the population is expected to

double from approximately 334,930 in 1991 to 605,720 by the year 2011 (McMurray 1993, 103). The tendency to move about one's home area, island, or between islands has deep cultural roots and is compounded by the modern trend to move toward Honiara and the nine provincial centers, which offer more opportunities for work and entertainment than do the rural areas. Many of those who move to town lack the formal training and business and technical skills desired by potential employers in the commercial communities.

One way to enhance the *quality of human resources* is to educate people to the point where they can take full advantage of available information and communicate their ideas to other groups on their own islands and on other islands in their country as well as to policymakers and bureaucrats. The first step in this process is to improve literacy, which demands the availability of written materials--at appropriate levels and on subjects familiar to students. If metropolitan publishers were interested in providing such materials, it is fair to assume they would have become involved long ago. Since they have not, and for other reasons, it is appropriate that Islanders do it themselves, via the establishment of small publishing units that are readily accessible to the people of each major island. Examples of such efforts are already available in booklets of custom stories published by the Cultural Affairs Office of the Western Province, that are in both the Ranongga language and English, and distributed free to schools, libraries, and health clinics around the province (Roga 1989; Stubbs 1989).

Improving literacy also demands resolution of the issue of which languages should be used for instruction--the vernaculars, Pijin, or English? Moseley recommends that Pijin be adopted as the official language of Solomon Islands and as the language of instruction in the

schools. Another resolution might be that vernaculars could be used in the early years of schooling, while students are taught Pijin, which would be used for instruction in the later years of elementary schooling, when students could start learning English, which would become the instructional medium at some stage of high school. Ideally, the populace would be well grounded in their home cultures (through the village environment as well as through elementary school use of culturally appropriate materials prepared locally), would become literate in all three languages, and consequently would be well prepared for life in their own multicultural societies as well as in the international arena.

Current policy prefers the local language to be used up to Standard 2, and English thereafter, with Pijin acceptable up to the same level, but in practice Pijin is the dominant language of instruction, especially in classrooms where the teacher is from a different language group (John Roughan, pers comm). My belief is that a three-stage transition, from the vernacular to Pijin, then to English, would be less confusing to students in the early years, as well as helpful in tying the school into the village community. The implications of such a policy are far reaching, and implementation presents tremendous obstacles, as Moseley and her associates are well aware. But, with the will to succeed and a concerted, well-directed effort on the part of government, the churches, and nongovernment organizations it could be done.

Another way to improve the *quality of human resources* is by ensuring a healthy population. Here again, literacy, education, and the use of printed materials to disseminate information have a role to play, as they do with measures to affect *population growth* and size through spacing and limiting the number of children. Printed materials can reinforce radio

broadcasts in providing information about malaria control, infant care, basic nutrition, and hygiene. Even in colonial days, cyclostyled sheets and small booklets were produced to help reduce disease and promote cleanliness in town, and these activities continue, especially within the ministries of education and health.

On the topic of *human resources quality*, the *population* dimension intersects with the *technology* dimension, where skills and knowledge are requisite and the need for appropriate education paramount. Here, publishing units could assist by providing information, theory, and manuals in Pijin or English, to be used in conjunction with practical training and short refresher courses. Moreover, the skills needed to produce successful publications could be taught at technically oriented institutions, including the use of sophisticated computer equipment, printing techniques, and the maintenance of machinery and equipment.

At tertiary institutions such as SICHE or USP Centre, short courses or workshops might include the process of publication; techniques for editing, proofreading, and the preparation of materials for printing; desktop publishing; marketing and distribution; copyright information; and contracts (between authors and publishers, or between publishers and printers, distributors, or suppliers of materials and equipment). In the past two years, for instance, short-term courses in desktop publishing have been provided for academic staff at SICHE as part of the development of distance-education materials for provincial centers. For a similar course at USP Centre in 1979, Stephen Oxenham prepared *A Handbook for Publishers*, in the hope that "this book will be useful to schools, government departments, churches and other groups who want to do their own publishing" (1979, 1).

Another aspect of the *technology* dimensions concerns the determination of the form

that small publishing units should take. As the SPC Literature Bureau did for available technologies in the late 1950s, a study needs to be made of the new computer-based technologies, and particularly desktop publishing, to determine their suitability for Solomon Island conditions outside Honiara. If the inexpensive technology for extracting oil from coconuts promised by Australian scientists materializes (PACNEWS, 20 Oct 1993), perhaps it is not too farfetched to imagine future publishing units in air-conditioned buildings, both powered by coconut oil, or even a combination of coconut power and solar energy.

The *population* dimension also intersects with that of *culture* through the medium of education. Values and beliefs appropriate to village-based cultures can be integrated into school curriculums, instead of continuing the present system where schools are seen to be in competition with village authorities. Teachers imbued with foreign methods believe they must impose foreign beliefs and ways of behaving, especially when they are unfamiliar with local languages and ways of learning (Watson-Gegeo 1993). This process contributes to the alienation of youth and the loss of appreciation for village life.

Successful integration of cultural values with education requires not only a more sensitive approach, but the use of local stories, poems, plays, and chants from the oral tradition along with complementary printed materials such as those being produced in Western Province. Literate villagers could contribute by helping to record such materials, along with building, craft, fishing, agricultural, and medicinal techniques known best by the elders. As these materials are developed, Pijin or English translations could be exchanged with neighboring groups, islands, and Melanesian countries. Concerted efforts to attain these goals would contribute enormously to the documentation of cultural traditions, an appreciation of

neighboring cultures, and the development of national identity and unity. The major barrier to implementation is not funding, but attitudes, primarily among some members of the urban elite and expatriates, that degrade traditional cultures and ways of thought and behavior by denying their legitimacy in the modern world, as Hau'ofa and others have noted (1993). Such attitudes foster competition among cultures, rather than an appreciation for and tolerance of different ways of learning and knowing, and a disdain for older ways that is frequently coupled with unquestioning acceptance of new and foreign methods.

Such a major restructuring of educational attitudes and priorities would have implications not only in the areas of *technology* and *culture*, but also for the other dimensions of Halapua's matrix. *Economic growth* would be fostered through the availability of educated and skilled workers, who are likely to be more committed and efficient if they perceive themselves as working for the national good, are reasonably and equitably compensated, have an appreciation for the workings of the national and international economies, are supported by equally hard-working officials and bureaucrats, and receive an equitable share of the collective benefits of their productivity.

Through fostering an appreciation of village cultures and methods, education can also help to promote among the younger generation respect for those cultures and for the *natural environment*. Young people would learn about and be able to carry on the traditional practices that were fundamental to sustaining the people and their interaction with the environment in the past. Such learning would help to reduce *degradation*, especially through overexploitation of forests and fisheries, and to maintain the unique *biodiversity* evident in the range of flora and fauna in Solomon Islands. Conceivably such knowledge could contribute to the resolution



of disputes over *land* and discussions about the necessity to reform local systems of *land tenure*. Informed villagers are better able to withstand the cajolements and emoluments offered by foreign prospectors, operators, and investors, especially when these villagers are aware that the well-being of their own and future generations is at stake. Again, printed materials can assist in fostering attitudes that promote conservation and judicious use of the country's natural estate, as the Solomon Islands Development Trust has already shown with its newsletter, *Link*, Pijin comics, calendars produced by local artists, and posters.

A more inclusive and broadly based education system and higher standards of literacy will also contribute to the ability of *leaders* and *governments* to obtain information and advice when formulating and implementing policies, as will the availability of printed materials and books that show how similar problems have been approached or resolved in neighboring or faraway countries. Such materials will assist the public's ability to learn about, question, or support the policies of elected and other officials, a task that is already attempted by newspapers and radio. In these sensitive areas, policies and laws regarding freedom of the press and of speech, copyright, and related issues such as public access to official documents must be implemented and followed if the free exchange of information is to become a reality. As infrastructure is improved, a wider dissemination of information by government and other agencies can be expected.

In the area of *international relations*, the exchange of books and other printed materials with neighboring countries in Melanesia would help to foster mutual tolerance and contribute in a small way to trade. It would require that the three versions of Pidgin spoken be standardized (as was proposed by the prime ministers of the three countries in the late

1980s), otherwise only materials in English could be of use. The much greater range of internally produced and printed materials and books about Solomon Islands, in addition to being used in schools, could be sold to tourists as well as local residents in provincial centers and in Honiara. Metropolitan publishers and universities, particularly the University of Hawai'i and the Australian National University, would continue to have a role, as consultants, and perhaps by assisting with wider distribution of island publications and using them in classrooms. In cooperation with the regional universities, and aid donors, they might offer refresher courses and teach new techniques as equipment and methods change, at least in the short term. Metropolitan and local publishers would complement one another by serving different needs in their respective areas. In the early stages, continued infusions of aid from international agencies would be needed at least until a network of publishing units was in place. As initially small units expanded, imports of printing inks, paper, and other supplies and equipment could be expected to increase, but these are not high on the list of imports and may be balanced ultimately by a reduced demand for imported textbooks, at least at the elementary level.

The ideas presented here require, as Halapua has noted, a major rethinking of development policies and priorities before they are likely to be implemented. One advantage of thinking small and local is that the diversion of investment capital away from extractive export-oriented activities is not likely to affect those activities in any substantial way, because amounts required to set up small publishing units are comparatively small, as are initial operating staffs. A modest goal of one unit per year at first, until all provinces had at least one, would be relatively easy to implement, as long as the will exists, and would allow

solutions to local problems to be passed on to units established later. As the numbers and the infrastructure grow, employment opportunities will arise for professionals, and skilled and unskilled workers. For women in particular many aspects of publishing, not limited to secretarial work, could offer attractive employment opportunities. Initially, materials produced could be made available at cost to schools and educators, with modest price increases as the level of literacy (and demand) improved. Business opportunities will not be limited to the bookshops that will serve as outlets for surplus copies once educational needs have been supplied, but will open new possibilities for distributors, accountants, and lawyers, to name a few. By deliberately placing new publishing units in the outer provinces, the government will provide additional incentives for extension of infrastructures to those areas.

Decisions about where such units are located, the kind of equipment to be installed, and the people to be employed should not be made unilaterally by government officials without consulting and listening to the people of each province, or without full consideration of present practicalities such as the availability of electric power, or the likely effects of humidity on delicate equipment. In all of these areas, the experience of nongovernment organizations, churches, researchers, and volunteers who have lived and worked in the rural areas would be helpful in avoiding at least some of the pitfalls.

With this brief analysis of just one dimension of Halapua's model, I have used the case for publishing in Solomon Islands to demonstrate just one tiny facet of how it, and Moseley's model for literacy, might be integrated into broader development goals. Both models are deserving of serious consideration by those in power and their advisors as well as ordinary people. Thinkers in Solomon Islands have long recognized that present practices are

haphazard and dysfunctional, tending to create new problems rather than solve longstanding ones. But until the people are more fully informed and able to exercise the power of the vote, perhaps through an energetic literacy campaign, models for sustainable development will remain just models.

#### THE NICHE FOR PUBLISHING IN THE DEVELOPMENT OF MELANESIA

To a large extent, the market and type of specialization are "givens" for Melanesian publishers, because they know they cannot compete with metropolitan presses and do not want to. Whereas external publishers look at the islands and see small, somewhat illiterate populations, tiny markets, and therefore minimal demand, established publishers within the islands cite evidence of a relatively strong demand for particular materials as the basis for optimism about their futures.

By persuading aid organizations to fund their operations, island publishers can achieve greater control over what is produced in and about the islands for island audiences. They can encourage island writers and train their own professionals. In time they will be contributing innovative solutions to old problems, whether in book design or distribution. Already they are questioning, appropriately, the established precepts of metropolitan publishers, as evidenced in carefully budgeted and selective advertising programs. Successful enterprises in other parts of the third world, including Africa and the Caribbean, might provide acceptable models and ideas, and are deserving of further study. Whole papers could be written on publishing issues that affect Melanesia, such as copyright, royalties for authors, distribution, different ways of doing business, and trading patterns that continue to favor former colonial powers. These and

other topics are barely mentioned here.

Islanders are finding their niche in publishing, a place where they perceive important needs that others have no desire to fill. Through their efforts they will contribute to national and regional development in the broadest sense, in some of the ways described here.

Aspirations expressed by Henry Raraka twenty years ago are still pertinent, perhaps reflecting that attitudes have not yet changed because political will has been absent.

A visible and respected Melanesian press in the Solomons . . . is not only very necessary but desirable . . . for the creation of a genuine national unity and self-identity among Solomon Islanders. . . .

The assessment of wrong priorities . . . was responsible for the very late development of the press, and this is largely why it is still in its embryonic stages. The press must, therefore, now be placed among the top development priorities in Melanesia. . . .

Colonial rule at any given time and place was such that the development of the press was carefully and skilfully suppressed, if not directly then certainly indirectly. . . . First, the colonial administration was the sole regulator of all matters, and therefore anything that was contrary to its regulations was best kept at bay by strong-arm methods. And second, any "local" with any form of education was a government employee, in which case the said employee's mouth was kept well shut and his actions closely circumscribed by restrictive regulations . . . .

Why a Melanesian press? In a developing country the press is more important for informing citizens of what is happening in their own country. When I say the press here, I mean a press that is characteristic of Melanesia, run for Melanesians and by Melanesians. It would be artificial if the press in Melanesia were to be run by persons other than Melanesians. Melanesians are in a better position to understand, analyse, dissect, present and argue their own particular problems. In all fairness, training would have to come from an outsider, but such training will have to be blended to the home environment to achieve a press having an authentic Melanesia flavour. The politics of

Melanesia is going to be different, but it is to be devised and implemented by the Melanesians themselves. While such an evolution is taking place, the people best suited to having new political concepts put across to the Melanesians are Melanesians themselves. (1973, 437-438)

Just as their forefathers were quick to grasp the value of the written word as the key to the knowledge and material wealth they perceived missionaries and other westerners to enjoy, Melanesians today are recognizing that no amount of foreign aid will help them achieve their aspirations if they do not also take up the challenges themselves. By initiating small, practical projects for their own purposes, they are taking steps toward fulfillment of the elusive goal of development.

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#### *Notes*

1. The development plan for Vanuatu is the most recent (1992). Other Melanesian nations have not updated their plans since 1983 for Papua New Guinea, and 1985 for Fiji and Solomon Islands.
2. These words and phrases are italicized here, and in the following section of this paper, to identify them as terms used by Halapua (see Table 10).

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Table 1: Basic Data for Melanesia

|                               | Fiji   | NC     | PNG     | SI     | Vanuatu |
|-------------------------------|--------|--------|---------|--------|---------|
| Land area (sq km)             | 18,272 | 19,103 | 462,243 | 27,556 | 12,190  |
| Sea area (000 sq km)          | 1,290  | 1,740  | 3,120   | 1,340  | 680     |
| Population est mid-1992 (000) | 753.0  | 176.9  | 4,056.0 | 337.0  | 156.5   |
| Density 1992 (per sq km)      | 41     | 9      | 9       | 12     | 13      |
| Independence                  | 1970   | na     | 1975    | 1978   | 1980    |

*Note:* na = not applicable.

*Sources:* South Pacific Commission 1993; Doyle, Wichman & Jimmy 1993, 9; Douglas & Douglas 1989; Moseley 1992, 51-52.

Table 2: Languages Spoken in Melanesia

|                   | Fiji    | New Caledonia                       | PNG               | SI         | Vanuatu           |
|-------------------|---------|-------------------------------------|-------------------|------------|-------------------|
| Vernaculars (no.) | 70      | 28                                  | 850               | 64         | 40                |
| Colonial          | English | French<br>English                   | English<br>German | English    | English<br>French |
| Lingua franca     | English | French                              | Tok Pisin<br>Motu | Pijin      | Bislama           |
| Others            | Hindi   | Tahitian<br>Vietnamese<br>Wallisian |                   | Gilbertese | Vietnamese        |

*Sources:* UNESCO Statistical Yearbook, 1991; Moseley 1992, 20.

Table 3: Educational Attainment in Melanesia

|                        | Fiji<br>1986 | New<br>Caledonia<br>1976 | Papua New<br>Guinea<br>1980 | Solomon<br>Islands<br>1976 | Vanuatu<br>1979 |
|------------------------|--------------|--------------------------|-----------------------------|----------------------------|-----------------|
| Population > 25        | 287,175      | 36,291 <sup>a</sup>      | 551,886                     | 31,714                     | 17,612          |
| No schooling (%)       | 10.9         | 10.5                     | 87.3                        | 64.8                       | 43.5            |
| Highest level attained |              |                          |                             |                            |                 |
| Primary                | 35.9         | 75.9                     | 7.2                         | 32.6                       | 33.7            |
| Secondary              | 24.9         | 12.8                     | 1.8                         | 1.7                        | 11.8            |
| Tertiary               | 4.5          | 1.4                      | na                          | 1.0                        | na              |

Notes: na = not available; <sup>a</sup> population >14.

Source: UNESCO Statistical Yearbook 1991.

Table 4: Illiteracy in Melanesia

|                | Fiji<br>1976 | New<br>Caledonia<br>1976 | Papua New<br>Guinea<br>1990 est | Solomon<br>Islands<br>1991 | Vanuatu<br>1979 |
|----------------|--------------|--------------------------|---------------------------------|----------------------------|-----------------|
| Number >15 yrs | 65,900       | 7,100                    | 1,130,000                       | 42,596                     | 28,600          |
| % Male         | 16.0         | 7.8                      | 35.1                            | 31.0                       | 42.7            |
| % Female       | 26.0         | 9.7                      | 62.2                            | 44.0                       | 52.2            |
| % of Total     | 21.0         | 8.7                      | 48.0                            | 38.0                       | 47.1            |

Sources: UNESCO Statistical Yearbook, 1991; Moseley 1992, 20.

Table 5: Economic Data for Melanesia

|  | Fiji       | New<br>Caledonia | Papua<br>New<br>Guinea | Solomon<br>Islands | Vanuatu  |
|--|------------|------------------|------------------------|--------------------|----------|
| Gross Domestic<br>Product 1990<br>(A\$000) | 1,715,652* | 2,725,538†       | 4,853,623              | 234,900            | 203,386  |
| Per head \$A                               | 2,312*     | 16,350†          | 1,302                  | 734                | 1,379    |
| Government<br>expenditure per<br>head 1990 | 633        | 4,647            | 487                    | 305                | na       |
| Foreign aid per<br>head 1990 \$A           | 15         | 1,901            | 127                    | 174                | 337      |
| Overseas Trade<br>1991 (\$A000)            |            |                  |                        |                    |          |
| Exports                                    | 577,912    | 546,631          | 1,762,302              | 10,980             | 24,518   |
| Imports                                    | 836,319    | 1,057,119        | na                     | na                 | 111,036  |
| Balance                                    | (258,407)  | (510,488)        | na                     | na                 | (86,518) |
| Overseas visitors<br>1991                  | 259,350    | 83,524           | 37,357                 | 11,105             | 39,784   |

Notes: \* 1991; † 1989.

Source: South Pacific Commission 1993.



Table 6: Additional Population Data for Melanesia

|   | Fiji              | NC                | PNG               | SI                | Vanu              |
|---|-------------------|-------------------|-------------------|-------------------|-------------------|
| Annual growth rate 1992 (%)               | 1.9               | 2.0               | 1.5               | 3.5*              | 2.4               |
| Crude birth rate per 000                  | 26 <sup>a</sup>   | 24 <sup>b</sup>   | 35 <sup>b</sup>   | 44 <sup>a</sup>   | 38 <sup>a</sup>   |
| Infant mortality rate per 000 live births | 26 <sup>a</sup>   | 21 <sup>b</sup>   | 67 <sup>b</sup>   | 43 <sup>c</sup>   | 52 <sup>a</sup>   |
| Proportion aged <15 by census year (%)    | 38.2 <sup>d</sup> | 32.6 <sup>a</sup> | 41.8 <sup>e</sup> | 47.3 <sup>d</sup> | 44.1 <sup>a</sup> |
| Life expectancy at birth                  | 70 <sup>a</sup>   | 67 <sup>b</sup>   | 55 <sup>b</sup>   | 67 <sup>c</sup>   | 64 <sup>a</sup>   |
| Urban population (%)                      | 39 <sup>d</sup>   | 57 <sup>a</sup>   | 13 <sup>e</sup>   | 14 <sup>d</sup>   | 18 <sup>a</sup>   |
| Main center (%)                           | 20 <sup>d</sup>   | 40 <sup>a</sup>   | 4 <sup>e</sup>    | 11 <sup>d</sup>   | 13 <sup>a</sup>   |

*Notes:* Census years: *a* 1989; *b* 1990; *c* 1987; *d* 1986; *e* 1980. \* SPC gives 3.7 for Solomon Islands, but most Solomons sources use 3.5 (see, eg, Moseley 1992).

*Sources:* South Pacific Commission 1993; Doyle, Wichman & Jimmy 1993, 37.

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**Table 7: Population of Solomon Islands Provinces and Urban Centers, 1986**


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| Province                    | Population | Center   | Population |
|-----------------------------|------------|----------|------------|
| Malaita                     | 80,032     | Auki     | 3,252      |
| Western/Choiseul            | 55,250     | Gizo     | 3,710      |
| Guadalcanal/Honiara         | 49,831     | Honiara  | 30,413     |
| Makira                      | 21,796     | Kirakira | 2,586      |
| Central                     | 18,457     | Tulagi   | 1,622      |
| Temotu                      | 14,781     | Lata     | 1,295      |
| Isabel                      | 14,616     | Buala    | 1,901      |
| Total                       | 285,176    |          |            |
| Percent of total population |            |          | 15.3       |

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*Sources:* Connell and Lea 1993, 30, 41; UNICEF & GSI 1993, 103.

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Table 8: Educational Attainment in Solomon Islands, by Gender

| Highest class<br>attended | Males  |    |    | Females |    |    | Total  |    |
|---------------------------|--------|----|----|---------|----|----|--------|----|
|                           | No.    | %M | %T | No.     | %F | %T | No.    | %  |
| No formal education       | 16,809 | 31 | 40 | 25,712  | 44 | 60 | 42,581 | 38 |
| Standard 1-3 <sup>a</sup> | 7,882  | 15 | 50 | 7,959   | 14 | 50 | 15,841 | 14 |
| Standard 4-7 <sup>a</sup> | 22,883 | 42 | 51 | 21,462  | 37 | 49 | 44,507 | 39 |
| Form 1-3 <sup>b</sup>     | 3,983  | 7  | 62 | 2,441   | 4  | 38 | 6,424  | 6  |
| Form 4-7 <sup>b</sup>     | 1,641  | 3  | 76 | 513     | 1  | 24 | 2,154  | 2  |
| Tertiary                  | 1,061  | 2  | 81 | 241     | 0  | 19 | 1,302  | 1  |

*Notes:* *a* Elementary school; *b* Secondary school.

*Source:* Moseley 1992, 33.

Table 9: Solomon Islands Literacy in English and Pijin, by Province and Gender

| Province & Number<br>Literate  | Males |    | Females |    | Total |    |
|--------------------------------|-------|----|---------|----|-------|----|
|                                | No.   | %  | No.     | %  | No.   | %  |
| Western & Choiseul<br>(21,219) | 3,349 | 49 | 3,427   | 51 | 6,786 | 32 |
| Isabel (5,014)                 | 875   | 54 | 751     | 46 | 1,626 | 32 |
| Central (9,740)                | 2,150 | 66 | 1,100   | 34 | 3,250 | 33 |
| Guadalcanal (19,915)           | 1,918 | 68 | 895     | 32 | 2,813 | 14 |
| Honiara (7,578)                | 871   | 50 | 866     | 50 | 1,737 | 23 |
| Malaita (35,570)               | 3,950 | 66 | 2,013   | 34 | 5,963 | 17 |
| Makira (8,115)                 | 889   | 61 | 579     | 39 | 1,468 | 18 |
| Temotu (5,658)                 | 694   | 88 | 92      | 12 | 786   | 14 |

*Source:* Moseley 1993, 34.

Table 10: Interrelationships of the Seven Dimensions of Development and Intergenerational Linkages

|                         | Economic Growth                            | Population   | Environment                                 | Technology                       | Culture   | Government                        | International Relations               | FUTURE GENERATIONS |
|-------------------------|--|--|---|----------------------------------|---|-----------------------------------|---------------------------------------|--------------------|
| Economic growth         | Production<br>Distribution<br>Productivity |  |   |                                  |   |                                   |                                       |                    |
| Population              |  | Growth<br>Mobility<br>Human<br>Resource<br>Quality |   |                                  |   |                                   |                                       |                    |
| Environment             |  |  | Resource use<br>Degradation<br>Biodiversity |                                  |   |                                   |                                       |                    |
| Technology              |  |  |   | Equipment<br>Skills<br>Knowledge |   |                                   |                                       |                    |
| Culture                 |  |  |   |                                  | Values &<br>beliefs<br>Land<br>tenure<br>Identity |                                   |                                       |                    |
| Government              |  |  |   |                                  |   | Policy<br>Stability<br>Leadership |                                       |                    |
| International relations |  |  |   |                                  |   |                                   | Trade<br>Capital<br>flows<br>Security |                    |
|                         | P R E S E N T G E N E R A T I O N S        |  |   |                                  |   |                                   |                                       |                    |

Source: Halapua 1993, 5.